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that in this letter he is a controversialist, the leader of one side only in the dispute. "It was what he himself on this occasion intended to be."

As might be anticipated from a perusal of the chapter-headings, there is in Dr. Watkins' book a considerable measure of repetition, but it always seems to serve some good purpose. At times the English style leaves something to be desired, possibly because it does not altogether escape the hampering influence of the German original. Of the typographical errors the most disturbing is the substitution of Timothy for Titus on page 124. Of the book as a whole, apart from its detailed conclusions, it may be said that it brings a valuable contribution to the interpretation of Galatians. It emphasizes as has not been done before that the Epistle is essentially an emergency-writing, both as regards its form and its content. In depicting Paul as a controversialist the writer has had much greater success than he has in harmonizing Acts and Galatians.

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THE COURSE OF CHRISTIAN HISTORY. W. J. MCGLOTHLIN. The Macmillan Co. 1918. Pp. iv, 323. \$2.00.

Ten years ago Professor McGlothlin of the Southern Baptist Seminary published a *Guide to the Study of Church History* which was really only a syllabus of topics, well arranged, with continuous references to a few standard textbooks and collections. Now he has expanded this syllabus by giving it a more narrative form and adding sixty pages of Questions and Topics to the two hundred and fifty pages of his text. The bibliography has also been enlarged, but is still slight and casual. The author's purpose, to promote the study of Church History in colleges, is commendable, but his method is more adapted to the infant class than to students of collegiate grade.

THE ACÁTHIST HYMN OF THE HOLY ORTHODOX EASTERN CHURCH. In the original Greek text, and done into English verse. Edited by W. J. BIRKBECK and G. R. WOODWARD. Longmans, Green, & Co. 1917. Pp. viii, 62. \$1.25.

The late W. J. Birkbeck, well known for his studies on the Russian Church, had planned this new edition of the Acáthist Hymn, which reproduces the liturgical text, as contained in the *Great Horologion*

(Venice, 1892: pp. 421-437). The Acáthist Hymn (so called because it is read or sung *none sitting*) was first recited in honor of the Virgin Mary for the repulse of the Hagarenes from Constantinople in the reign of Heraclius (A.D. 626). Generally it is attributed to Sergius, poet-patriarch of Constantinople (610-641). The English translation, which is due to Mr. G. R. Woodward, is on the whole faithful to the Greek text, although sometimes it amplifies unduly the original thought of the Byzantine poet.

THE LIFE OF ST. FRANCIS XAVIER, EVANGELIST, EXPLORER, MYSTIC.
EDITH ANNE STEWART. With translations from his letters by DAVID
MACDONALD, B.D. Headley Bros., London. 1917. Pp. 356. Eleven
portraits, maps. 12s. 6d.

The nineteen chapters into which the life of St. Francis is divided are arranged in a strictly chronological order. The preliminary chapters are an interesting review of the antecedents of St. Francis, national, domestic, and educational. Chapters IV and V deal at some length with the order of the Jesuits and especially with the religious charter of the Jesuits, the Spiritual Exercises. All this is legitimate arrangement, for Xavier next to Ignatius Loyola was the Jesuit and the Spaniard of primary importance. The following chapters confine themselves almost exclusively to Francis. They recount his labors in Italy and at Lisbon, the journey from Lisbon to Goa, to Cape Comorin, to Ceylon, Japan, and back to India again, and they end with the untimely death of Francis.

The book is useful; it is carefully done; it reveals the author's love of her subject; it manifests familiarity with the principal sources and with the modern literature on the subject (in fact the author should be especially commended for the admirable bibliography in the appendix). But to the reviewer at least it fails to convey with power the fascination of the Saint himself. The parts that appeal to me most strongly are those relating to Ignatius and the order of Jesuits rather than those pertaining directly to St. Francis. It would be difficult to draw a picture so winning that the reader's attention would be impatient with all that did not intimately relate itself to the subject. But this is precisely what the author should do. Xavier was a great man — in some ways greater than Ignatius. He was not only a remarkable personality, but he was intimately associated with events of a religious, sociological, intellectual, and geographical importance inferior to none in